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The AMERICAN JEW

NOVEMBER 27, 1958

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AMONG FRIENDS

In the Five Years Meeting

Observations and Concerns

Glenn A. Reece
General Secretary

EXECUTIVE COUNCIL IN OSKALOOSA

Very good attendance of both members and guests contributed to excellent sessions of the Five Years Meeting Executive Council at William Penn College in Oskaloosa, Iowa, Nov. 6-8. Earnest searching and deep concern were evident throughout.

Nature of Fall Sessions

Our fall session each year is planned to be a time of evaluating our program and giving thoughtful, unhurried consideration to Friends' concerns. A minimum of time is spent on business.

Missions

Four persons present, George A. Scherer, Landrum Bolling, Delbert Replogle and Glenn A. Reece, had been to Kenya within the last fifteen months. These men, with Sumner A. Mills as moderator, gave a fresh, glowing picture of our work in Kenya today and the challenge it offers. Africa is a rapidly-growing, maturing Yearly Meeting. Though these Friends are providing much of their own leadership, their future is still largely in our hands.

We need more well-qualified leadership to share with African Friends in meeting their spiritual needs, in strengthening the training of African leaders, in increasing our medical staff, training and facilities, and in enlarging our agricultural development. The political situation makes more urgent the concerns which Friends seek to express here.

Leadership Training

The new "Board on Training for Church Vocations" was explained. This real need was set forth in a panel discussion which outlined what our Friends colleges plan to do, including initial plans for a School of Religion at Earlham College.

More leaders are needed, but equally important is the need for better-prepared leadership among those now serving. Very active concern was evident regarding our needs for leadership.

Stewardship

Friends are achieving new goals with a quality of stewardship which lifts the level of spiritual life and increases concern in every phase of the meeting's life. Leonard Hall gave vivid accounts of recent programs in both Marion, Indiana First Friends and Danville, Indiana, Meetings, where giving has reached a new high level affecting the total life of the meeting.

Five Years Meeting

The initial report of the Program Committee for the 1960 sessions of the Five Years Meeting promises a choice experience, in which Friends trust that worship will be central.

Fellowship

William Penn College and Oskaloosa Friends provided abundantly for our comfort and care. A rich, deep fellowship was enjoyed.

Douglas Steere, Professor of Philosophy at Haverford College, will speak on "The Personal Factor in the Reconciliation of Conflict" at the Fifteenth St. Meeting House, 221 E. 15th St., New York City, Dec. 9th, 8 p.m. The Peace & Service Committee of New York Monthly Meeting, under the auspices of the Fellowship of Reconciliation, will sponsor this meeting.

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or

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or

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Editorials . . .

Developing A Thankful Attitude

Now is the season when our thoughts have turned to giving thanks. It is good for us to so think, yet I believe our concern should be to discover ways and means of developing and creating an attitude of thankfulness.

The Apostle Paul spoke often of this spirit of gratitude. He was a humble man, constantly filled with thanks-giving. Though weak in body and impaired in health, he was the most vitally spiritual man of his time. He practiced being grateful, and this it was which gave him a spirit of new life and commitment.

The more thankful he became, the more he considered the whole life in his dedication. Paul refused to ask God for new mercies until he was completely mindful of the ones which God had already bestowed.

Paul continually sang the praises of God—"We are bound to give thanks," and "Thanks be to God who giveth us the victory through our Lord Jesus Christ." Herein lay Paul's spiritual secret.

How wonderful if all of us would follow Paul's example and give God thanks in advance of His blessings. There is an old story of a stranger passing through a fruit-growing section of our country, where he found the people having a joyful celebration. The stranger, attracted to this festival, inquired what they were doing. They answered, "Celebrating apple blossom day." Looking about, the stranger reminded them that there were no apple blossoms. The people answered, "You are right, the blossoms froze last week. But it will take more than a little freeze to stop us. We had a good crop last year, and God helping us, we'll have a good crop of apples next year." To be sure, they were thanking God in advance for their blessings. As Christians we need ever to be mindful of our present and future blessings.

It was this spirit of thanksgiving which freed Paul and Silas from their prisons; and this spirit will go far in freeing us from our prisons of worry, despair and defeat.

A minister once remarked, "I guess all our church members who go to the hospital never come back." When asked to explain he said, "They ask me to pray that they might have successful operations, but none has ever asked me to thank God for their safe return." A farmer understood the thankful spirit when he said, "When I plough the fields, I bless each furrow. When I plant a seed I bless each one that goes into the ground. When I go home at night I bless my whole farm and put it into the loving hands of God. I thank Him for the crops to come."

Sincere thanks always lead to action—effective action. I recall an experience in one Friends meeting where people were discussing the unfortunate circumstances of a citizen of the community. One influential Friend spoke up; "I'm sorry for him this much, and I put up this amount of money." This was sharing and being thankful at the same time.

A thankful spirit can help to eliminate our discouragements and disappointments in life. There is an old song with these lines, "Count your many blessings, count them one by one." All of us have so much for which to give thanks. As I write these lines the whole country side is aflame with color. God has given us the beauties of nature, and regardless of who we are, we can all enjoy these beauties. We need to thank God again for our homes, our work, our friends, our communities, our meetings. Most of us have not appreciated, as we should, the fellowship of members in our Friends meetings. Thank God for the Church! What a precious heritage we have as Friends! Others have lived and died for the freedom of worship which we now enjoy.

Why not write a litany of gratitude and share it at your meeting for worship next Sunday? All may participate; even the children are able to express their thanks for food, drink, health, sight, hearing, taste, touch, the sense of humor, the Bible and for the message of love which God gives us.

Above all, let us live the thankful life. A complaining attitude misfits us for the responsibilities of life. We all have the capacity for thankfulness, but we must develop and train ourselves in this spirit. May we as Christians and as Friends learn to say, "Thanks be to God for all the blessings which we enjoy." May our hearts, indeed, overflow with gratitude!

—Victor Murchison

Victor Murchison has been pastor of the Winston-Salem, N. C. Meeting since 1946. *A graduate of Elon College who studied at Emory University, Atlanta, Ga., he taught in a public high school for seven years before entering the full-time ministry.*

For the Love of Christ . . .

"The hungry man needs bread and the homeless man needs a roof; the dispossessed need justice and the lonely need fellowship; the undisciplined need order and the slave needs freedom.

"To allow the hungry man to remain hungry would be blasphemy against God and one's neighbor, for what is nearest to God is precisely the need of one's neighbor.

"It is for the love of Christ, which belongs as much to the hungry man as to myself, that I share my bread with him and that I share my dwelling with the homeless.

"If the hungry man does not attain to faith, then the guilt falls on those who refused him bread.

"To provide the hungry man with bread is to prepare the way for the coming of grace."

—Dietrich Bonhoeffer

Why I Am a Catholic Christian

By D. Elton Trueblood

Millions of Christians, every time they gather for divine worship, repeat what is known as the Apostles' Creed. Some repeat it with deep understanding of the significance of the different phrases and some merely repeat words. Still others say some of the phrases with real misgivings. The sentence which seems to be most confusing is the assertion "I believe in the Holy Catholic Church." Though the words go back to a period long before the divisions with which we are familiar had developed, the words are mystifying to some Protestants because they think of the word Catholic as applying exclusively to those who are known as Roman Catholics. Why, they ask, should a faithful Protestant be asked to affirm a faith which he does not hold?

It is important to begin our answer by pointing out that the creed belongs equally to all Christians. Methodists and members of the Episcopal Church say these words perhaps more often than do any others. Certainly they say them in English far more often than do members of what is popularly called the Catholic Church. Because this seems to many to be a paradox it behooves us to do anything we can to clarify the problem.

In my own normal experience I do not repeat the ancient words of the creed, but that is not because I do not believe what the magnificent formulation says. I do, in fact, believe it, and consider the Apostles' Creed one of the most valuable statements of an enduring faith. I know of only one that is better, and that is Romans 8:38, 39. The reason why I seldom say the creed is that I am a Quaker and Quakers seek to have no ritual at all. Our entire family tradition has been that of complete freedom from religious ritual, a tradition which has contributed unbroken for at least 300 years. One of our family, Arnold Trueblood, died in Lincoln, England, in 1658, while imprisoned as a Quaker. My admiration for the Apostles' Creed is not a matter of heritage, however, but of conviction.

Welcome No Fences

The first development of my mind in the catholic direction came when, as a young man, I began to find so much to admire in other denominations outside my own. At about this time I found much to admire in Walt Whitman's announced reason for not becoming a Quaker, though he grew up in a Quaker community on Long Island. He refused, he said, because he doubted if he could live inside a fence. I doubt if I could have honored the fence either, at the time when it was raised so high. As a student I was deeply moved by the courageous witness of Martin Luther, but I found I was equally moved by the witness of Francis of Assisi and thus my sympathies were involved on both sides of the lamentable major division in Christendom. As I became a teacher I found that I was equally eager to have my students read Luther's "Liberty of the Christian Man" and "The Little Flowers of St. Francis."

As I grew older I came to have prized connections in at least a dozen denominations. Some of my happiest days were at Montreat, North Carolina, with southern Presbyterians, but equally happy days were spent with Methodists at neighboring Lake Junaluska or with northern Baptists at Green Lake, Wisconsin. I came, likewise, to admire the work of Episcopalians in places such as their cathedrals in Washington and New York and San Francisco and their encouragement of the lay ministry at Parishfield, in Michigan. I profitted continually from the thinking of Lutherans in many parts of the nation, admiring their colleges and the seminaries, both at Rock Island and Gettysburg. When **Presbyterian Life** was started, a little over a decade ago, I began to read it with deep appreciation and to be thankful for such a clear voice in the midst of our current confusion. And so it goes. It would be easy to make similar references to the work of Congregationalists, Southern Baptists, Reformed groups and many more. It is literally hard to say which of these has taught me most. I am thankful for what I have learned from each group.

When I was in England, a short time ago, I made a special point of going to the Old Rectory in Epworth, where Samuel and Susanna Wesley brought up their remarkable family, and also to visit John Wesley's rooms at Lincoln College, Oxford, where the famous prayer group was formed more than two hundred years ago. When I told some of my friends about these pilgrimages they were openly surprised and asked why I went to such places. Thinking of me as a Quaker they expected me to visit Swarthmore and Earlham Hall and Jordan, where Penn is buried, but they seemed to think of Epworth as out of bounds. But why? Is there any good reason why, just because I am not a Methodist, I should neglect the Wesleys? I cannot think of any.

Sharing in the Christian Community

We make a real step forward when we realize that there is no incompatibility between loyalty to one's own denomination and loyalty to Catholic Christianity as a whole. Catholic is an adjective which refers to the whole Body of Christ, the church universal. I do not have to despise Thomas Aquinas because I am a Protestant Christian and, if I were a member of the Roman Catholic Church, I should thank God for Martin Luther and John Calvin. I should do this partly because I should realize that Roman Catholicism does very much better in lands where it has a vigorous challenge to its own supremacy. It does worst in lands where it is unchallenged. The strongest communist party in the West is in Italy and the Church of Rome is far weaker in South America than it is in the United States.

What a joy it is to be liberated by the idea that we can profit by what is valuable anywhere, without apology and without seeking permission. Ten years ago, just before the original meeting of the World Council of Churches at Amsterdam, I went, with two other Quakers, to spend a few days on the beautiful island of Iona, in the Inner Hebrides. We wanted to share in the sense of Christian community which George MacLeod and others had produced on the island made famous by Columba thirteen hundred years ago. Since we were there on a Sunday, we faced the problem of what part we should take in Holy Communion, which was celebrated in the chancel of the Cathedral of the Isles. Though we did not discuss the

matter in advance, all three of us made the same decision, the decision to participate fully. The significance of this would be lost on any who did not realize that Quakers have stressed greatly communion with God, but wholly without ritual or the use of any physical elements. All of us, on that day at Iona, took the physical elements because we wanted to share with others in what was precious and meaningful to them. We knew that refusal would be harmful. We held, firmly, the position that the physical forms are unnecessary, but it would be evidence of confusion to conclude from this that the physical forms are evil. While with Presbyterians we followed **their** way, and we hope that they, when they are with us, will follow our way.

Unity Through Borrowing

In contemplating such a story we begin to understand what it means to be a Catholic Christian. It does not mean any disloyalty to one particular heritage, but the recognition, rather, that no one heritage is adequate to represent fully the life of Christ in the modern world. All can learn from others. No one has a monopoly on Christ or on Christian truth. The one sure way to demonstrate that you are **not** a Catholic Christian would be to hold that your form of church is the only true church and that all others are outside the Body of Christ. Christ is too big to be contained in any one denomination. I do not know how big Christ's Church is, but one thing I do know; it is bigger than **my** church. Ringing through the ages are Christ's own words on this specific point: "Other sheep have I that are not of this fold." (John 10:16)

If any one church claims that it is entirely adequate to man's need or that it is inerrant, it is consequently guilty of the sin of pride, which is the greatest and most damaging of all sins. Any exclusive claim to represent Christ involves an underestimation of the radical nature of human sinfulness, which can permeate even ecclesiastical institutions. Always and everywhere, one of the chief marks of a genuinely Christian Church is **humility.**

I am trying to be a Catholic Christian because that is the only way of being a genuine Christian. A sectarian Christian is a contradiction in terms. What is wonderful is the realization that there is no necessity of artificial limitations. Though many, including some Roman Catholics do not realize it, the beneficent borrowing, across lines, is something in which even Roman Catholics willingly participate. Thus Cardinal Newman could say, "The Church has ever appealed and deferred to witness and authorities external to herself, in those matters in which she thought they had means of forming the judgment . . . Pope Benedict XIV cites according to the occasion the works of Protestants without reserve, and the late French collection of Christian Apologists contains the writings of Locke, Burnet, Tillotson and Paley."

The chief way in which Christian unity is being realized today is not through unity of organization, but through **free borrowing.** Methodists read Presbyterian books and Baptists read Lutheran books, often with no interest in what the denominational affiliation of the authors happens to be. Many, who have profited greatly by the life and thought of Dr. Albert Schweitzer, do not know what his denominational affiliation is. And the reason they do not know, is that they do not care enough to bother to find out.

Mutual Respect

When contemporary Americans move from one town to another, they frequently change affiliation. Thus it is extremely common for a family to report that it was Methodist in Akron, Congregationalist in Berkeley and is now Baptist in Boston. This easy moving across lines is fundamentally a healthy sign and it does not represent the decay of denominations; it represents, instead, their enlargement. Denominational structure is a very good thing, because it provides a manageable unit through which Christian work can be done. I should be sorry to see our present denominations lost, engulfed in one big overarching church. Probably much less would be accomplished. The ideal condition is that of friendly competition with mutual respect. Denominations are good, and may indeed be in line with divine purpose, providing the denomination in question does not think that it has a monopoly on truth. As a Quaker I hope the Society of Friends continues and I honor greatly such work as that of the American Friends Service Committee, but I honor also the equally great work of Methodists and Baptists. Therefore I hope that these bodies continue to make their witness.

In our generation we have encouraged the use of the Greek word "ecumenical" to denote the universal church, "the whole household of faith." It is a good word, but it still is not as good a word as is catholic. Indeed, catholic is a word so good that it is a terrible shame to allow any one denominational group to monopolize it. There are many kinds of Catholics. Some are Greek Catholics, some are Anglo-Catholics, some are Roman Catholics, some are Protestant Catholics. Catholic is a word to keep and I try to help keep it, not only by calling myself, on occasion, a Catholic Christian, but by trying to practice Catholic Christianity. There is only one word better than catholic, the glorious word "evangelical." Fortunately the two conceptions are wholly compatible. Perhaps the best way to try to be a Christian, therefore, is to be an Evangelical Catholic. Is that what you are? I hope so.

COMING EVENTS

December 2-4—Meeting of Superintendents and Secretaries of Yearly Meetings, Quaker Hill, Richmond, Indiana.

December 5-6—Friends Committee on Nat'l Legislation, Annual Mtg., Washington, D.C.

December 17—Executive Committee, American Friends Board of Missions, Richmond, Indiana.

January 18-24—Peace and Social Concerns Seminar to U.N. and Washington.

January 22-23 — Exec. Committee, Board on Christian Education, Richmond, Indiana.

Hopewell: A Meeting of All Friends

By H. Stanton Baily

There is a Friends meeting near my home that should be of interest to Friends everywhere. Though I am not a member, I have frequently attended Hopewell Friends Meeting. I think some account of the way this meeting has faced its problem is significant to all Friends meetings. Hopewell is in Indiana Yearly Meeting, 1½ miles north of U.S. 40, 20 miles west of Richmond, and one mile east of Straughn, Indiana .

Hopewell Meeting has three of the problems common to many Friends meetings: 1) It has no paid minister; it has not had a full time paid minister for years. 2) It is small; it now has 26 resident members in 14 families; three years ago it had only three resident members and was in the process of being laid down. 3) It is separated from its community geographically; it is in the open country with most of its members living five to ten miles away.

It has not solved these problems, but it has tackled them. It seems to me that Hopewell is an example of a meeting that can be a "growing edge" in both the community and the Society of Friends.

There is a stimulating ministry and spirit of outreach. Members say that their friends in other meetings ask, "How do you get along without a minister?" They get along very well. There are within the membership some effective speakers, and others are limited only by a lack of self confidence or by dependence on a trite conventional vocabulary. The spoken ministry varies in quality; perhaps some is overlong or commonplace, but much of it is good. There is more reading than there would be in most meetings, but in a way this is a gain. The degree of participation is high; I think only one or two members over 14 years have not in the past six months freely taken part in the spoken ministry during meeting for worship.

More important, the members have discovered the enrichment of silence as a means to worship. The silent ministry, like the spoken word, varies in quality. At some meetings for worship the larger part of an hour is spent in silence. More often most of the hour is spent in singing and speaking; but there is always some real silence, and there is silent worship at mid-week meetings and monthly meeting as well. For all members there has been some experience of waiting for the Holy Spirit in silence.

Further, the members have used the ministry of literature. I doubt if there is a single member who has not in the past six months read some serious piece of Quaker literature; and some have studied Quakerism with the enthusiasm of new converts.

The ministry of music is limited, and is largely unrelated to the beliefs of the meeting. In such a small meeting this is a difficult problem; perhaps some member of musical taste and ability will be able to help with it. No approach has been made to using other arts as a part of worship.

There have been some "outside speakers" from time to time. In some instances there has been little time for silence; I believe that the intent of the meeting is that visitors be free to give a message as a part of an unprogrammed meeting based on waiting on God in silence.

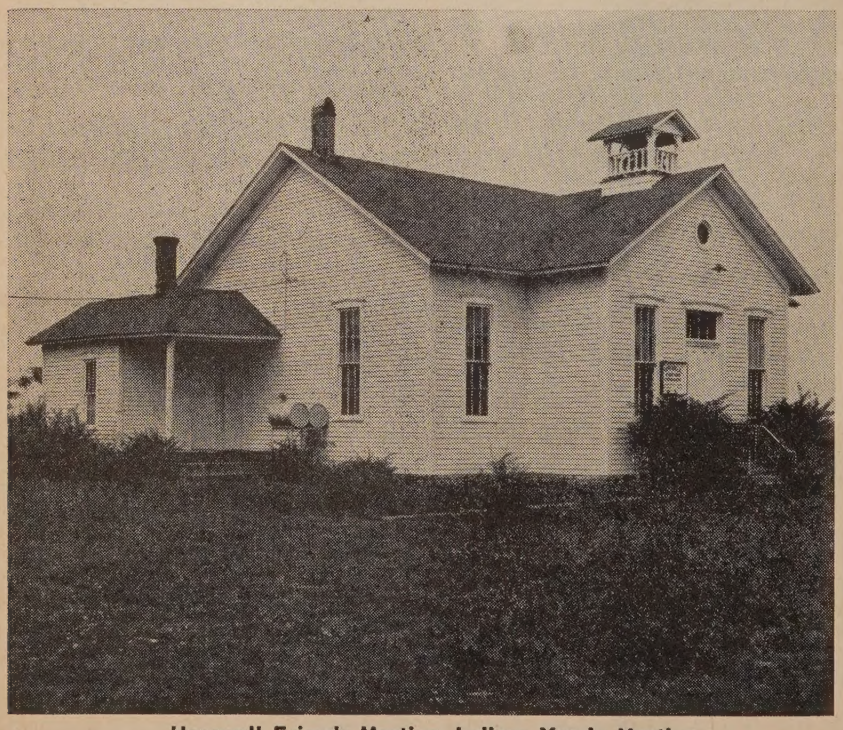
The spirit of outreach seems strong in the discussions of the group and in statements of individual members. The effectiveness of the outreach will be seen over a longer period of time; but members have faith that through their lives and through their meeting they can be effective.

No one can evaluate the impact of the meeting on the lives of its members; but it certainly seems to be marked. Members witness that they are relating their beliefs to their daily lives. The attendance at meeting for worship is larger than the resident membership; attendance at mid-week meeting and Monthly Meeting is perhaps half as great.

The unity of the meeting in Quaker beliefs is most striking. Members are united in supporting the peace testimony and in believing in a free ministry, in a largely unprogrammed meeting, and in silence as part of the worship period. The meeting was completely united in reprinting last year the A.F.S.C. statement on disarmament in two daily papers, and in sending peace literature to ministers and to high school students in the community. On the other hand, the most diverse opinions and beliefs are freely expressed and discussed in the adult Bible class and in Monthly Meeting.

Hopewell Meeting has a pioneering spirit. Its very existence is an experiment. Its plans to witness for the Friends peace testimony and its effort to restore Quaker worship and ministry are a real adventure. The impact of the meeting on

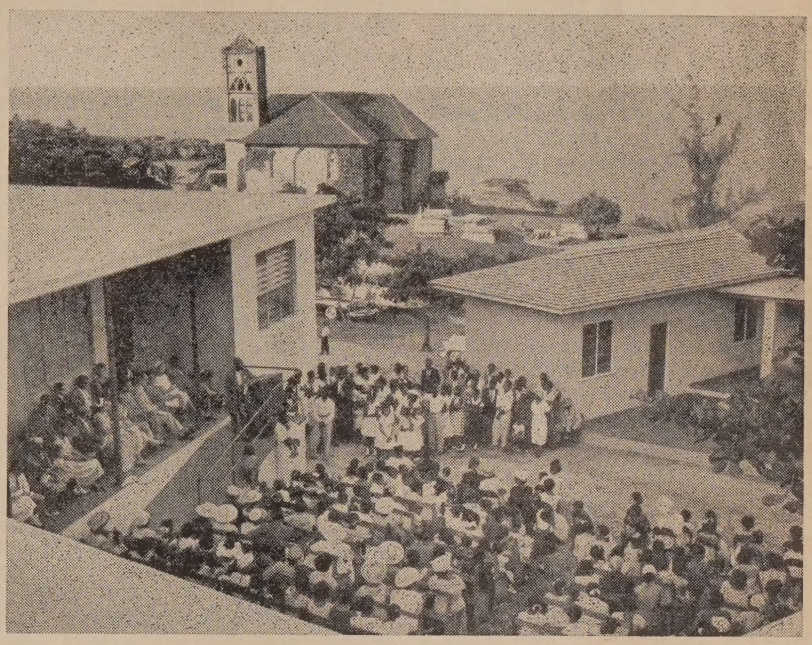
(*Continued on page* 380)



Hopewell Friends Meeting, Indiana Yearly Meeting.

Dedication at Happy Grove School, Jamaica

Two beautiful buildings were dedicated at a special ceremony at Happy Grove School in Jamaica, West Indies, September 24, 1958. One, the new library building, is the gift of Mr. Fred M. and Gladys Jones of Hector's River, Portland. The other, the classroom and laboratory building, dedicated debt-free, was built with funds from three sources, totaling $41,000 in round figures. Of this amount, $20,000 was raised in America by Friends several years ago, for this special purpose; $19,600 was granted by the Jamaica Government; and $1,400 was pledged by the Old Students of Happy Grove.



Dedication service at Happy Grove School. On the left is the new classroom building; on the right, the rear view of the new library; in the background, Seaside Church. The rear section of the library forms a stage for school functions, with dressing rooms to right and left. As this picture was taken, Dr. Kenneth B.M. Crooks, a former headmaster of the school, was speaking.

An estimated 800 people from all over Jamaica attended the dedication program. The Governor brought his lady. The Minister of Education also came. Scattered through the crowd were many old students and their families, beaming wtih pleasure over the improved plant of their well-loved school. Many interested friends of the school came from neighboring communities and adjoining parishes. Quakers gathered from various parts of the island, and all the Friends' meetings in Jamaica were represented. Many former teachers returned for the occasion. Dr. Kenneth Crooks, a former headmaster of the school, brought news of 40-odd Happy Grovians now studying in the United States. About 40 telegrams and cablegrams arrived from interested people unable to attend in person.

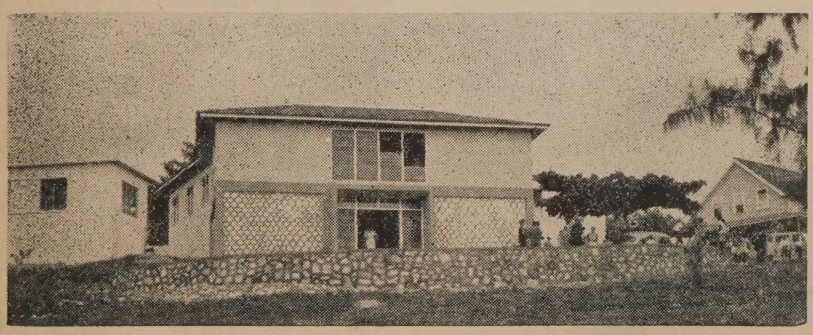
The special music by the School Choir and the Girls' Chorus, directed by Miss Viva Edwards, a senior member of the staff, won special comment from the visitors.

The students participated in the events of the day in a way that did them and their school credit, serving as ushers, guides and hosts with real skill, and proving themselves capable of carrying responsibility.

The dedication service was opened by prayer offered by the pastor of Seaside Church, William Wagoner. A welcome was extended to the guests by Mr. Fred M. Jones, Chairman of the Board of Governors. Mr. Earle Barlow, Headmaster, gave a history of the classroom building. Mr. Kenneth Jones, M. H. R., spoke briefly of the gift of the library by Mr. Fred M. and Gladys Jones (his parents), a gift which expresses in tangible form their high aspirations for the youth of Jamaica.

In a brief address the Honorable Florizel Glasspole, Minister of Education, spoke warmly of the place of Happy Grove School in the country's plan for her children.

The Governor of Jamaica, Sir Kenneth Blackburne, in an inspiring address, gave tribute to the Friends who founded the school, to the devoted service of the principals who have given able leadership, and to the Old Students, who have gone out into the world to put into practice their Christian ideals. He said, "I have learned that this school is one of the earliest examples of international cooperation between the Society of Friends in



Front view of the Happy Grove library, facing toward the sea. The front section has two floors, the upper one occupied by reading rooms for the school, and the lower one, dedicated to the memory of Montclair E. Hoffman, the school's first headmaster, is to be used as a community village library.

the United States on the one hand, and the people of Jamaica on the other."

The Governor also said, "To you who are pupils at the school, our talk of history and ideals may not mean much. It is only in later days that we can realize to the full what our school has done for us."

A vote of thanks to all donors was proposed by the Honorable F. V. Grossett, Custos of Portland, and seconded in a speech by Dr. Kenneth B. M. Crooks, a former headmaster.

In the impressive "opening" ceremony, the Governor said, "As I declare these fine buildings open, I do so in the sure knowledge that the teamwork of all Happy Grove will see to it that the school continues to flourish in the future on the sure foundation of the history, tradition and ideals of the past."

William Wagoner, pastor of Seaside Church, spoke the words of dedication for the classroom building under its official name, "Friends Building". Two local ministers, the Reverend A. E. Brown and the Reverend W. G. Clement, dedicated respectively the Happy Grove Library and the Hoffman Memorial Room in the library. A tribute was given by Mr. O. C. Pitter of Jamaica to Montclair Hoffman, who was principal of the school from 1918 to 1935. He did a great deal to raise the school to high school standard, and endeavored consistently to inspire his pupils with high ideals of Christian character. Because of his devotion to the cause of popular education, it seems especially fitting that the Hoffman Memorial Room be the Reading Room for the community.

As the service closed, all felt that it had been an outstanding success. As the guests departed, after a tour of inspection, staff and students went home to eat and west campuses, tired, but feeling a glow of deep satisfaction in having worked together to bring to a successful conclusion an event so memorable.

Left to right: Victor Nugent, head boy of Happy Grove School; Fred M. Jones, Chairman of the Board of Governors and donor of the library; Sir Kenneth Blackburne, Governor of Jamaica; Stanlie Parkins, a senior teacher of the staff of the school.

Hopewell

(*Continued from page 378*)

the community is yet to be seen. The meeting house is not a community center; it is not clear that there is a need for it to be so used. The program of the meeting is not diversified as that of a larger meeting might be. Yet the high degree of participation means that the meeting is serving as a broad program. For example, missionary study material is used at a midweek meeting once a month so that it reaches a large part of the adult membership — including the men. The youth group seems to hold the interest of the high school age group and is attended by some nonmembers.

The leadership of Hopewell Meeting is definitely shared. With several exceptions, all adult members and some associate members have acted as "head of the Meeting" during the Sunday morning worship. In the adult Bible class the attenders rotate in acting as discussion leaders.

The educational program is informal and limited by the small numbers; but it seems to be productive. The adult Bible class is marked by thorough preparation on the part of most or all of the members, and by thoughtful and spirited discussion. There are three other classes; the young people's class uses "My Part in the Quaker Adventure." Part of the mid-week meeting is used for study and discussion; Quaker books have been used as the basis for this study at times. There are in addition irregular meetings for concerns and discussions on Sunday nights.

Members of the meeting have worked together in restoring the meetinghouse. They have a fellowship meal together about once a quarter. The meeting's facilities appear to be adequate for the present. In the past year a class room has been added, a furnace was installed, the building was insulated, and combination screen-storm windows were installed.

The meeting's finances have been adequate, or almost so, though they are not yet well organized. It has operated so far without a budget; but United Services Budget and Yearly Meeting Quota payments are made on a monthly basis. The average contributions are less than the average for the Yearly Meeting. Though immediate building improvements are needed, Hopewell Meeting has spent more than half its income for outreach in some form. No "collections" are taken.

I believe that Hopewell is well on the way to solving two of the three problems first mentioned. Doing without a paid minister has resulted in spiritual growth with an effective ministry within the membership. The small size has permitted a high degree of unity and of participation.

The problem of separation from the community has not been solved: but some progress has been made toward becoming related to the larger community.

Hopewell Meeting would like to be a "Meeting of All Friends"; visitors are invited, and because of its central location on "the nation's main street" it is hoped that traveling Friends will plan to worship with Hopewell Friends.

Friendly Life — Far and Near

"RUFUS JONES AND THE FAR EAST" was Elizabeth Gray Vining's topic as she gave the annual Quaker Lecture of High Point, N. C. Friends Meeting on October 19th. Growing out of her research for the biography, "Friend of Life," this lecture was written in Rufus Jones' own study overlooking China Lake in Maine and is of permanent value both for a complete story of the life of Rufus Jones and also for the present relationships of East and West. Copies of the lecture may be secured from High Point Friends Meeting, Box 5166, High Point, N. C. Also available are a few copies of last year's lecture by Alexander C. Purdy on "Quakerism at the Cross Roads."

* * *

GILBERT BOWLES, beloved Friend and missionary to Japan and Hawaii, was honored on his 89th birthday, when 500 people gathered for a dinner at the Nuuanu Y.M.C.A. in Honolulu. Gilbert Bowles was praised for his untiring service in helping Japanese during and after the war, and responded in both English and Japanese to compliments paid him by the editor of the Hawaii Times and the Japanese Consul General. He was presented a red komono, in keeping with a Japanese custom. Given to older men, it symbolizes a desire that they may retain youth and vitality. Japanese and Okinawa folk dances and songs followed the meal.

* * *

MEETING WITH AN URGENT sense of deep concern for the future of Quakerism and the spread of the Christian message, young Friends of Earlham College invited to the campus November 7-8, juniors and seniors of Friends Meetings over Indiana and Ohio.

Adult leaders included Lorton Heusel speaking on "Possibilities in Quaker Leadership"; Dick Parsons on the "Responsibility of Being a Friend," and Xen Harvey on "Earlham and the Two Yearly Meetings."

Recreation at the home of Dan Kinsey, Earlham's new coach, a tour of the campus and the Earlham game provided the social end of the seminar. Young Friends came from: Jericho, Center, First Friends and North Tenth Street of Richmond, Upland, Fairmount, New Castle, Farmland and West River of Indiana Yearly Meeting; and from West Newton, Bethel, Chicago, Carmel, Indianapolis, Sugar Plain, Plainfield and Valley Mills of Western Yearly Meeting. Larry Barker was chairman of the Coordinating Committee.

* * *

HER 92ND BIRTHDAY was celebrated by friends and relatives of Temperance Carr as they gathered at Greenup, Ill. on Oct. 19th. The wife of Perry Carr, a Friends minister who died in 1929, Temperance Carr now lives with her youngest son, Paul, and has 95 living descendants. She has been a faithful member of Harmony Meeting in Pleasant Grove quarter for over 72 years. More than 125 persons honored Temperance Carr, this birthday having been the occasion for a joyous reunion as has been the custom for the past 23 years.

* * *

LEWIS HOSKINS, Executive Secretary of the American Friends Service Committee, will spend the Christmas period with the Friends Africa Mission in Kenya while he is on a two-month African tour. Although he goes to Africa primarily as chairman of the U.S.-South African Leader Exchange Program, a non-Quaker group, Lewis Hoskins is spending one month in the Union of South Africa and then travels on other interests in Ghaha, Southern Rhodesia, Ethiopia and Kenya. The exchange with S. Africa has already brought to this country a noted Dutch Reformed minister from the Union. First American to go to South Africa under the program was Hodding Carter, Mississippi editor. In Ethiopia, Lewis Hoskins hoped to attend the first meeting of the United Nations Economic Commission for Africa. His visit to Kenya is timed so that he may spend Christmas with Friends there. He will return to this country by January 7.

* * *

"COUNTRY LIFE in an Industrial Society" will be the theme of the Rural Life Ass'n Conference to be held at Earlham College, Friday, Dec. 12th. Topics to be considered include "The Economic Position of the Family Farm and its Relation to the Community"; "The Church College and the Values of the Rural Community;" and "A Philosophy for Rural Life Today." With registration, at 9:30 a.m., leaders are Sumner Mills, Prof. Troy Cauley of Indiana University; Landrum Bolling, Pres. of Earlham College; Rufus King, Director of Adult and Men's Work of the Church of the Brethren. David Telfair of Earlham College is conference chairman.

* * *

D. ELTON TRUEBLOOD will deliver the first lecture in the J. Hoge Ricks Memorial Lectureship established this fall by the Richmond, Va., Monthly Meeting. J. Hoge Ricks served Baltimore Yearly Meeting as Clerk for 20 years and was Assistant Presiding Clerk of the Five Years Meeting.

* * *

MOST RECENT DEVELOPMENT concerning Donald Laughlin, former teacher at Scattergood School near West Branch, Iowa, is the dismissal of the former American Legion official who forced his resignation. Last spring Donald Laughlin had just been employed to teach in the West Branch, Iowa, public schools when his neighbor, Donald Johnson, brought such pressure that the West Branch school board voted "no confidence" and he resigned, under protest. At this time the former Legion official was a member of the executive council of the Iowa Governor's Commission on Human Rights; and it is from this position that he was removed. The governor's commission censured Johnson's methods saying they had been "unbefitting a member of the commission." . . . Donald Laughlin is now employed by Iowa State University on a research project.

* * *

HOWARD G. TAYLOR, formerly field secretary of Arch Street Yearly Meeting and later Associate Secretary of Philadelphia Yearly Meeting, wrote to Milton Hadley in October from Ibareki Ken, Japan of the Fourth World Conference Against A and H Bombs and for Disarmament which concluded the two-month "Walk for Peace"—from Hiroshima 620 miles to Tokyo, and was "a big affair." Howard Taylor had joined the walk for about two days. "There were about 150 marchers most of the time when I was with them, and one day we were joined by some 200 women with beautiful parasols. If such demonstrations could be multiplied **everywhere**—people would become conscious of a demand for a better way than arms."

* * *

THE WELLS FOR EGYPT project, to which many Friends have contributed, has been reported through Floyd Schmoe, director of World Neighbors Inc. as another successful gesture in the field of peace-making. The greatest need was for additional equipment to put more old wells into production for irrigation of extensive nurseries of olive, orange, fig, and date in the El Arish area of the Sinai Desert where an Egyptian government irrigation project is under way. By further reclamation of the desert, resettlement becomes possible, and Palestinian refugees who are on the Egyptian side are able to move into the area to make per-

manent homes where, for centuries, only barren wastes have existed.

* * *

RAMALLAH FRIENDS at our mission schools there expressed deep appreciation of the four day visit there of Ranjit Chetsingh in mid-October. "It was felt by all that he is a very keen observer, as well as a man of gentle and sympathetic spirit," wrote Annice Carter.

* * *

PENDLE HILL'S midwinter institute will begin with dinner at six o'clock on December 27, 1958 (registration from four to six o'clock), and end with breakfast on Thursday, January 1, 1959. Total cost for room and meals is $24. Non-resident attenders are welcome. The theme for this year's meeting is "Worship and Divine Guidance." There will be five evening lecture-sessions, each one starting at 8 p. m. The daily schedule will consist of morning worship and small discussion groups; the afternoon is for rest, reading and quiet. Advance registration is required. The lecturers are: Howard H. Brinton on "Divine Guidance in Quaker History" (Dec. 27), Cecil Evans on "Guidance and Reason" (Dec. 28), Thomas S. Brown on "Guidance and Scripture" (Dec. 29), Alexandra Docili on "Guidance and Art" (Dec. 30), Dan Wilson on "Guidance and Spirit" (Dec. 31).

Friendly Fellowship

Fairmount, Indiana—The Junior Dep't of Little Ridge Friends Meeting Sunday School recently presented a missionary play. Called "Judy's First Day at Happy Grove School," the caste included Becky Harvey, Margie Brewer, Jerry Claubaugh, Ann Stum, Dickie McCracken, Van Hasty, Bill Brown, Larry Barnes, Jerry Brewer, Nancy McCracken, Glenda Claubaugh, Charles Elliott, and Mary Alice McCracken. Setting: Happy Grove Friends School, Jamaica, B.W.I.

* * *

Baltimore, Maryland—Several Friends from the Homewood meeting have been appointed to serve in departmental capacities on the Council of Churches for Maryland and Delaware: Marlin Dawson serves in the Departments of Radio and Television, and Ministry to Agricultural Migratories; Eleanor Richardson on the Department of Interchurch Relations and Community; and Doris Shamleffer on the Department of Christian-Social Relations. Margaret Hunter, Ruthanna C. Moon and Helen Silbernagel are delegates to the Council of Churches for the current year.

* * *

Worcester, Mass.—Five members of this meeting participated in projects sponsored by Friends during the summer months. Douglas Brown took part in the work camp in Friendsville, Tennessee. He went with a group of other New England young Friends to work at the Friendsville Academy. Astrid Kroll and Klaus Beyer spent two weeks at the Friends China Pond Camp in Maine and another very exciting week at their first high school institute sponsored by the American Friends Service Committee at Friendly Crossways, Harvard. Elizabeth Jones and Thomas Fisher attended the A.F.S.C. family camp at Avon-at-Winnipesaukee.

* * *

Minneapolis, Minn.—Revision of the membership list was completed as Richard Newby left this meeting last summer. A new meeting directory is being printed which will be distributed to all members of the meeting. . . . During October the Young Friends were studying the beginnings of the Christian Church, using the Book of Acts and other materials. Edith Jones was invited to be their Counsellor for this study.

* * *

Archdale, N. C.—An experiment as to time of holding Deep River Quarterly Meeting was held at Archdale on Sunday afternoon, Oct. 5th. Six meetings—Deep River, Springfield, High Point, Archdale, Oak Hill and Hickory Creek are all within easy distance. Following Ministry and Council which began at 3:15 came the meeting for worship, with a deeply spiritual message from Russell Branson. Meeting for business at 5:00 was followed by a dynamic talk by Sam Levering, most appropriate for a day devoted to peace consideration by many Christian groups. He gave clear-cut and emphatic suggestions in answer to the question, "What can I do?" The Archdale women had prepared refreshments designated as "light" but which proved satisfying to all. Some 167 persons attended this quarterly meeting.

* * *

Winston-Salem, N. C.—These Friends at a recent Monthly Meeting approved plans reported by the chairman of the Building Comm., Charles Norwood, for a new Christian Education building, on which construction will start at soon as financial arrangements are completed. The Monthly Meeting approved a bid of approximately $117,165. This is the culmination of much thought and planning over several years by many members of the meeting, and will give these Friends a modern building with better facilities to care for membership and for growth.

* * *

Cincinnati, Ohio—Don Stanley, minister of the Cincinnati Meeting is currently Chairman of the Department of Religious Education of the Council of Churches of Greater Cincinnati. He has earlier served as chairman of the Committee on Week-Day Church Schools under the Religious Education Department of the Cincinnati Council.

* * *

Wichita, Kans.—Wrote Edith Ratcliff from Kenya, E. Africa, to the Wichita meeting: "This has been a rather difficult month. Our maternity ward here at Lugulu (at the Dispensary of which Edith Ratcliff is in charge) was burned on the 9th. . . . We lost a good deal of equipment, including 8 beds. We may be able to respring them later on. We certainly do miss our delivery room. . . . I have had a new cupboard and new delivery table made. . . . . We still have 3 rooms for patients, but there is not much space to isolate whooping cough or typhoid, or other infectious diseases. . . . We do not know who did it or why."

* * *

Knoxville, Tenn.—Its Golden Anniversary was recently celebrated by Knoxville Monthly Meeting, organized Nov. 11, 1908. In minutes of unofficial meetings it is recorded that Calvin Jones and his wife, Rachel Jones, had regularly preached to a company of Friends who were conducting a Bible School in Knoxville. On June 25, 1908, J. Waldo Woody came to Knoxville from the Evangelistic and Church Extension Boards of both the Five Years Meeting and Wilmington Yearly Meeting to make a month's investigation into establishing a Friends Meeting in this city. Gathered for the earliest Monthly Meeting were thirty-six Friends from other meetings within the quarter, and 5 from other denominations. Familiar names among charter members are Mills, Williams, Brown, Griffin, Pierce, Coggins, Ratliff and Baker.

In 1909 the old Luttrell Street M.E. church property was purchased and served as the church home until 1927, when the land was sold and the building was dismantled and rebuilt on the present Washington Ave. property.

Some sixty Friends gathered on Oct. 12th for worship and to commemorate this anniversary.

* * *

Richmond, Indiana—The Peace and Service Committee of Clear Creek Meeting, in cooperation with West Richmond, First Friends and Earlham young Friends were sponsors of a meeting on Nuclear Disarmament at which Albert Bigelow, crew member of the "Golden Rule", was the principal speaker at Stout Memorial Meeting House, November 12th. Bob Eddy, Peace Secretary of the Dayton A.F.S.C. office, was on hand to introduce and explain the AFSC program.

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Friendsville, Tenn.—Young people of this meeting have taken for their Christmas project the sending of gift boxes to Edith Ratcliff and Mildred Henry, who are serving Friends Africa Mission in Kenya, East Africa.

* * *

Dublin, Ind.—"The Dublin Friends Visitor" is a project of Ministry and Counsel of Dublin Friends Church. Its first volume has appeared, in print and with striking sepia colored cover. To be published every other month, it contains good reporting of church activities and personnel, plus two lively editorials.

* * *

California Yearly Meeting—The Board on Peace and Social Concerns has made available church bulletins reproducing on their cover in varied colors J. Doyle Penrose's picture "None Shall Make Them Afraid," the picture portraying worship in the Zebulon Hocksie family, Quakers, in 1775, when the Indians, intending to attack, found the family at worship, unarmed, and remained to become friends.

* * *

Ludlow, Falls, Ohio — The Ludlow Falls Halloween collection came up with $81 for foreign relief. This church's share was sent to the American Friends Service Committee for distribution.

BIRTHS

Bushong—To Keith and Karen Eller Bushong of Anderson, Indiana, a son Mark Allen, on October 1.

Clark—To Vonalee and Rosalind Overman Clark at Elkhart, Indiana, on Nov. 3, a daughter, Norma Jean.

Dale—To Roger and Jean Dale at Wabash, Ind., on Oct. 11, a daughter, Nancy Jean.

Davies—To William and Elaine Davies of Rockville, Ind. on Sept. 18, a daughter, Sondra.

Hadley—To James M. and Margaret Haworth Hadley of Wilmington, Ohio, on Aug. 29, a daughter, Sylvia Lynn.

Hawkins—To Robert and Kathryn Morris Hawkins of Gunnison, Colorado, on Oct. 4, a daughter, Delori.

Hester—To Dale and Betty Hickerson Hester of West Lafayette, Indiana a daughter, Kathy Ann, on Sept. 20.

Hinshaw — To Myron and Nancy Brown Hinshaw of Holly Spring Meeting, Ramseur, N. C., on September 27, a daughter, Audrey La Von.

Jeffers—To John and Carolyn Poole Jeffers of Bloomingdale, Ind., on Oct. 11, a son, David Wayne.

Kramer—To Carl T. and Irene Kramer, in Greenfield, Ind., on Aug. 29, a daughter, Carolyn Lee.

Miller—To John C. and Ida Mae Good Miller, of Plainfield, Ind., on Oct. 27, a son, Carl Edward.

Peck—To Richard and Mary Thomes Peck of Bloomfield, N. J., on Oct. 5, twins, Deborah Lynn and Richard Charles.

Scheid—To Charles and Sue Early Scheid of Indianapolis, Indiana, on Sept. 19, a daughter, Marquita Sue.

Thomas—To John W. and Josephine Thomas, in Greenfield, Ind., on Sept. 3, a son, Michael Lynn.

Umberger—To Wilbur and Barbara Cochran Umberger, in Muncie, Ind., on October 3, a daughter, Susan Dale.

Wise—To Dale and Georgianna Wise of Evansville, Indiana, on September 25, a son, Steven Dale.

Woodward—To Donald and Phyllis Woodward of Kokomo, Indiana, on Sept. 19, a son, William Thomas.

MARRIAGES

Ballus-Ott—Jane Ott, daughter of Charles and Elizabeth Levering Ott, of Guilford College, N. C., and Gus A. Ballus, son of Mrs. Angelo Ballus of Winston-Salem, N. C., and the late Mr. Ballus, on Sept. 27, New Garden Meetinghouse, J. Floyd Moore officiating.

Edmondson-Cates — Ann Ingraham Cates, daughter of the late B. Harold and Annabel Cates of East Vassalboro, Maine, to Frank Herbert Edmondson, son of Earl and Vivian Edmondson of Columbus, Ohio, on Sept. 7, at the Friends Meetinghouse at East Vassalboro, Maine, Ernest Weed of Allen's Neck, minister.

Goslin-Compter—Ann Davis Compter, member of the Scarsdale Meeting, daughter of Herman E. and Frances B. Compter, to David A. Goslin on Sept. 6 at the Scarsdale, N. Y. Meeting House.

Kelsay-Dennison — Carol Dennison, daughter of the Harry Dennisons of Converse, to Frederick Kelsay, a member of the Amboy Meeting and son of Mrs. Charles Fenn of Amboy and the late Dale Kelsay, at the Converse Church of Christ in Converse, Indiana, Rev. Russell Grubb officiating, Sept. 27.

Rivas-Pupo — Yolanda Pupo, a member of the Holguin, Cuba, Meeting, to Germinal Rivas, on July 23th. The bride attended Union Theological Seminary at Matanzas, Cuba; and both are pastors of the Methodist Church at Preston, Mayari, Cuba.

Shrock-Wilson — Barbara Wilson, daughter of the Neil Wilsons of Peru, Ind. and Larry Schrock, member of the Amboy Meeting, son of the Eldon Schrocks of Amboy, at the Santa Fe Methodist Church, Amboy, Rev. Thomas Weigand and Walter McAdams offciating, Sept. 27.

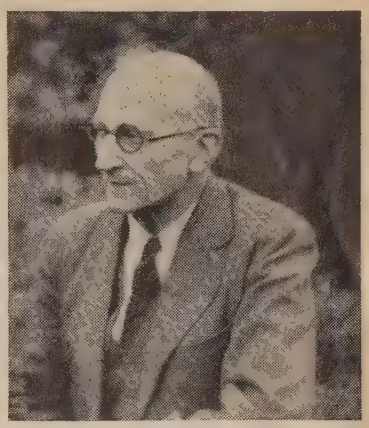
Vincent-Youngflesh—Jane Youngflesh daughter of the Charles E. Youngflesh family of Richmond, Indiana, to Wayne Estel Vincent, member of the Amboy, Ind., Meeting and son of the Laurel Vincents, at Trinity Lutheran Church, Richmond, Oct. 19.

Warnock-Hubbard—Janet Hubbard, a member of the Amboy Meeting and daughter of the Ralph Hubbards of Greentown, Indiana, and Jerry D. Warnock, son of the Robert Warnocks of Greentown, at the Amboy Friends Church, Sept. 28, Walter McAdams officiating.

Whittenmyer-Jeffers—Jayn Jeffers to William Whittenmyer, at Bloomingdale, Ind., on October 18.

Deaths . . . . .

Robert L. Simkin



1879-1958

Robert L. Simkin died suddenly on Oct. 17, in Los Angeles, Calif. Born May 19, 1879, at Poplar Ridge, N. Y., he was a birthright member of Scipio Quarterly Meeting, being recorded a minister in 1905 by New York Monthly Meeting, 20th Street. A Phi Beta Kappa at Haverford College, he held master's degrees from both Haverford and Teachers College, Columbia University! and a B.D. from Union Theological Seminary from which he was graduated magna cum laude.

As missionary representative of students and alumni of Haverford College, he served from 1917-1944 in the province of Szechwan, West China, but chiefly at West China Union University at Chengtu. At one time he was acting head of that University, where he served many years as professor of Old Testament and Church History.

In 1927, when most missionaries were evacuated because of anti-foreign, anti-Christian agitation, he and his wife, Margaret, remained at Chengtu. Robert Simkin, whose careful bookkeeping inspired confidence, was not only treasurer of the University, but took over the books of eight other organizations whose personnel had been evacuated. When, in 1942, the boat on which the Simkins were returning to China for their last two years, was sunk by a Japanese submarine, they were rescued after 90 hours in a lifeboat, eventually making their way from Burma overland to Chengtu.

In 1906 Robert Simkin married Margaret Lowenhaupt, who served with him until her death in 1922. In 1923 he married Margaret I. Timberlake. Their two daughters were born in Chengtu. Since 1945 the Simkins have resided in Los Angeles, where, at Woolman House, they conducted an inter-racial, cooperative home for students. He was active in the A.F.S.C., the Friends Committee on Legislation, the Fellowship of Reconcilation and his meeting and Yearly Meeting. Surviving besides his wife are his daughters Dorothy Ellen Zahner of Los Angeles and Margaret Ruth Cechvala of Azusa, Calif., four grandchildren, a brother, Alfred Simkin of Poplar Ridge, and a sister, Emma Slocum of Pasadena.

Blackburn—Dr. Elisha Blackburn, a retired Friends missionary to East Africa, at the Friends Home in Philadelphia, on October 13, 1958, aged 85. He was born Feb. 13, 1873, at Rogers, Ohio. After his years of training and medical school, he and his wife, Virginia Hole Blackburn, a nurse, were called to the Friends Africa Industrial Mission not far from Kisumu, Kenya Colony, East Africa, Kaimosi Station to start the medical work there. They arrived in July, 1903, and by the end of four months were winning the confidence of the people, having already treated more than 800 cases. Being the only doctor in that part of Africa, he traveled hundreds of miles on foot, bicycle, and by rail, treating not only Africans but missionaries, government officials, European farmers and business men and Indians. A most gifted man not only in the medical work, he was also an expert in brickmaking, running the sawmill, and building permanent structures. The Blackburns retired from the Mission in 1916 after two terms of service, leaving the medical work well-organized, and the hospital under construction. He then practised very successfully at Kalida, Ohio, until 1951, when he retired, living in Worthington, Ohio, near their son, Dr. John Blackburn. His wife preceded him in death. His last year was spent at the Friends Home in Philadelphia. Besides his son his survivors include two daughters, Doris Webster and Marjorie Hohenbrink. He was buried beside his wife at Salem, Ohio.

Evans—Herbert Francis Evans, professor of religion emeritus at Whittier College, and a member of the Society of Friends, at his home in Whittier, on Oct. 29, aged 80 years. Born in Highland Park, Illinois, on May 24, 1878, he was a graduate of Stanford University, with his B.D. and Ph.D. from the University of Chicago. During World War I, Dr. Evans was a YMCA secretary overseas. He was then Director of Religious Education at Second Baptist Church, St. Louis and later served as professor of Biblical Literature and Religious Education at Grinnell College in Iowa. He also taught at the University of Chicago. He was a member of Phi Beta Kappa and an ordained Baptist minister. From 1919-1934 he was head of the Dep't of Religious Education at Pacific School of Religion, Berkeley, Calif. He served as professor of religion and chairman of the department of religion at Whittier College from 1934 to 1946.

An able teacher and well-known Biblical scholar, Dr. Evans gave outstanding service in counselling and mental hygene and was the author of many books for young people in the Closely Graded Series for church schools. He also served as consultant on church architecture.

Surviving are his wife, Evalyn Lee Evans and two sisters. Alice Larsen of Hibbing, Minn. and Emma Myers of Highland Park, Ill. Services were at the White-Emerson Chapel in Whittier. Harold Walker and Dr. Russell Clay, of the First Methodist Church, in charge.

Gates—Lena Gates, a birthright member of the Amboy Friends Church, on Wednesday, Oct. 29, aged 74. Survivors are Mrs. George Smith, Swayzee, Ind., Viola Horner, Amboy, and Marjorie Duke, Kokomo; one sister, Ida Melton, Chula Vista, Calif.; four brothers, R. O. Hodson, Lakeville, B. F. Hodson and S. H. Hodson, Converse, Ind., and Dr. C. P. Hodson, Monrovia, Calif; nine grandchildren and four great-grandchildren. Services were at the Amboy Friends Church, with Walter McAdams in charge, burial in Amboy.

McCracken—Charlotte Carpenter McCracken, on August 29 at Marion, Ind., aged 38. Born the daughter of Martin F. and Florence Young Carpenter in Massachusetts, on July 20, 1920, she later lived in Iowa and Indiana. She was graduated from Friends Boarding School, Barnesville, Ohio; she attended Earlham College and graduated from the University of Iowa. She accepted work at White's Institute near Wabash, Indiana, during which time she was married to Wilbur McCracken on March 6, 1943. The two years following they spent at Penn-Craft under the American Friends Service Committee, and during the summer of 1948 they directed the Mexican project under the American Friends Board of Missions. Remaining besides her husband are four children, all at home, Mary Alice, Richard, Nancy and David. She was concerned and active in her meeting, Sunday School and community affairs. Services were held at the Fairmount Friends Church, Xen Harvey officiating, with burial in Fairmount.

Starbuck—Marion Starbuck, on Aug. 12, at Wilmington, Ohio, aged 79. The son of Asa and Almira Custis Starbuck, he was a life-long member of Dover Meeting, near Wilmington, where he served as treasurer for thirty years, representing tthe fourth generation of his family to serve in this capacity. He and his wife, Goldie Sharp Starbuck, who survives, observed their golden wedding anniversary in 1955. One son, Maynard, preceded his father in death. Services were in Wilmington, Raymond Chapman being in charge, with burial in Sugar Grove Cemetary.

Local Meeting Directory

ARIZONA

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.; worship. First Days at 11 a.m. For information write Julia Jenks, 2146 East 4th Street, Tucson. Main 3-5305.

CALIFORNIA

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Berkeley, California — Friends Memorial Church, Fulton St. at Channing Way. Morning Worship, 11:30 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7534 (Th—Thorwall; As—Ashberry.)

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45. Worship 11 and 7:30, C.E. 6:30. Prayer Mtg. Wed. 7:30. Glen and Mildred Rinard, Pastors. Phone PArkview 5-2634.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Homer Vail, 620 E. 9th St., Interim Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Roy Knight, Minister. Richmond 70716.

Pasadena, California — First Friends Church: 2540 E. Orange Grove Avenue, 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Whittier, California — East Whittier Friends Church. 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 7:00, Prayer meeting 7:30 p.m. Wed. Charles S. Ball, Minister, 15921 E. Russell St. Phone OWen 1-3124.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's groups 7:00 P.M. Office address, 310 E. Philadelphia St., W. Marvin Gilbert, Clerk; Harold Walker, Minister. Phone 43-467.

Yorba Linda — 4842 Main St., S. S. 9:30; Worship 11:00 a.m. and 7:00 p.m. Prayer meetings Wed. 7:00 p.m. Pastor Paul Shugart. Phone LAkeview 8-7047.

CANADA

Montreal Quebec. — Meeting for Worship every first day. 11:00 a.m. at the Y.W.C.A. 1355 Dorchester Street West.

Toronto, Ontario—Meeting for Worship every first day, 11:00 a.m., 60 Lowther Ave. (North from cor., Bloor and Bedford. First Day School same. Friends welcome at all times; for overnight, write in advance.

COLORADO

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m., and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado — Friends Meeting (Five Years Meeting) Sunday 10 a.m., Meeting for Worship and Study, Katherine Honold, Clerk, 4720 West 35th Ave., Ava C. Maris, Correspondent, 4128 Grove St.

CONNECTICUT

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane. West Hartford.

FLORIDA

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk, Chas. T. Moon, Church address.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 118 Florida Union.

Jacksonville, Florida — Meeting for worship and First-day school at 10 a.m. Y.W.C.A. Board Room. Phone EVergreen 9-4345.

Palm Beach, Florida—Meeting for Worship, 10:30 a.m. 823 North A St., Lake Worth, Fla.

Orlando — Winter Park, Florida — Worship, 11 a.m. in the Meeting House at 316 East Marks St., Orlando; telephone MI 7-3025.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

ILLINOIS

Chicago, Illinois — Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block East of Ridge Blvd., Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois — Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western; Phone Hilltop-58949. Bible School 9:45; Worship 11:00. John Fletcher, Minister 10729 S. Maplewood Ave. Phone BEverly 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago — The 57th Street Meeting of all Friends. Sunday worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting 7 p.m. every first Friday. Telephone BUtterfield 8-3066.

Downers Grove, Illinois — Downers Grove Monthly Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Coonley School, 1400 Maple Avenue. First day school 10:30 A.M., joins meeting for fifteen minutes.

INDIANA

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Bloomington, Indiana—Meeting for Worship and First Day School (kindergarten) at 11:00 a.m., Study and Discussion, 10:00 a.m., in the Indi-

The American Friend Local Meeting Directory is open to all Friends Meetings. The cost is low, just 10c per line per issue. Meetings wishing to be included in the Directory may send desired copy to The American Friend, 101 Quaker Hill Drive, Richmond, Ind.

ana School of Religion Building. Union and Seventh Streets. Hazel Smith, Clerk, 1600 East Hillside Drive. Phone 9688.

Carthage—Friends Church. South Main St. Bible School 9:30 a.m.; Morning Worship 10:30 a. m.; Robert A. Shockney, Minister.

Carmel—Friends Church, Corner of Third St., and Rangeline Road; Meetings for Worship, 8:30 and 10:30 a.m. Bible School, 9:30 a.m. Youth Meetings, 5:00 and 7:30 p.m. Midweek Meeting, Wednesday, 7:30 p.m. Keith H. Kirk, Minister, Phone VIctor 6-2066.

Evansville, Indiana — Unprogrammed meeting for worship. First-days, 10:45 a.m. YMCA, 205 N. W. 5th. Call Herbert Goldhor, H. A. 5-5171, after 6:00 p.m. G. R. 6-7776. All Friends welcome.

Fort Wayne, Indiana—Unprogrammed meeting for worship. First days, 9:30 a.m. Y. W. C. A., 325 W. Wayne. Call Beatrice Wehmeyer E-1372. All Friends welcome.

Indianapolis—Irvington Friends Meeting, 23 S. Ritter Avenue. Meeting for Worship and Church School, 10:30 to 11:30 a.m. Francis O. Reisinger, Minister. For information call: Me. 2-7724.

Indianapolis, Indiana—First Friends Meeting, 3030 East Kessler Boulevard. 9:30 Sunday School, 10:45 Meeting for Worship. Errol Elliott, Minister. Ruth Day, Minister of Christian Education. Phone, Clifford 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Allen Reynolds, Minister.

Knightstown—Friends Meeting, East Brown St. Bible School 9:30 a.m. Worship Service 10:30 a.m. Byron Leaser, Minister.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Lafayette—Farmers Institute Friends (10 mi. S.W. of Lafayette); Sunday School—9:30 a.m.; Worship Service—10:30 a.m. Keith Kendall, pastor, 220 Pierce St., Ph. 3-4121.

South Marion Friends at 38th and Harmon Streets. Bible School 9:30 a.m. Morning Worship 10:30. Evangelistic Services 7:30 p.m. Prayer Meeting, Thursday 7:30 p.m. Isaac Phillips, Pastor.

Mooresville, Indiana — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30. Mid-week Meeting, Thursday 7:30 p.m. Mark Shugart, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial Meeting, Adams and Cherry Streets, Sunday School 9:30 a.m. Morning Worship, 10:45 a.m. Richard Newby, Minister, 2403 Ethel Ave. Phones: ATlas 2-5674 (home), ATlas 8-5680 (church).

New Salem, Greentown, R. R. 1, Phone Market 8-3324. It is located two miles south west of Greentown.

Plainfield—Friends Meeting, East Main Street on U.S. 40, 12 miles west of Indianapolis. Two Meetings for Worship, 8:30 a.m. and 10:30 a.m. Church School, 9:30 a.m. Ruth Milhous, Clerk. 507 E. Main; D. Aldean Pitts, Minister, 432 E. Main; Office Phone, TErrace 9-6490.

Richmond—First Friends Meeting, E. Main and 15th Streets. Church School 9:15. Morning Worship 8:30 and 10:30. David Castle, Minister; Marie Ferguson, Minister of Education.

Richmond—West Richmond Friends Meeting, 7th and West Main, Sunday School and Forum 9:15 a.m.; Meeting for Worship 10:30 a.m. R. Furnas Trueblood, Minister.

Spiceland—Meetinghouse on W. Main St., 2 m. north of U.S. 40 on state rd. 3. S.S. 9:30 Worship 10:30 Earl P. Prignitz, pastor.

IOWA

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister Phone AM 26221.

Des Moines, Iowa—Des Moines Valley Friends Meeting, Unprogrammed Worship 10 a.m. Classes 11 a.m. 2920—30th St., South Entrance CRestwood 7-2738.

West Branch—Hoover's birthplace; 10 miles east of Iowa City. Church School 9:30 a.m.; Worship 10:30 a.m. Clifford Wolfe, minister.

KANSAS

Wichita, Kansas — University Friends Church, University Avenue at Glenn, Bible School, 9:45 a.m., Meeting for Worship, 11:00 a.m. and 7:00 p.m. Junior Hi-C.E., 5:00 p.m. High School College Fellowship, 6:00 p.m. Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Robert E. Cope, Norman Hüff and Lela Gordon. Office phone, AM 2-3373.

KENTUCKY

Louisville, Kentucky — Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street — Phone TWinbrook 5-7110.

MAINE

Portland—83 Oak St. Sunday Meeting for Worship and Bible School at 10:30 a.m.

MARYLAND

Adelphi—Near Wash., D.C. and Univ. of Md. Clerk, R. L. Broadbent, JU 9-9447.

Sandy Spring—Friends Meeting, 13 miles north of Washington, D.C.

MASSACHUSETTS

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 a.m. Telephone TR-6-6883.

Lawrence, Massachusetts — Friends Meeting, 45 Avon Street. First Day Bible School 10:00 a.m., Meeting for Worship 11:00 a.m., Monthly Meeting every first Wednesday at 7:30 p.m. James Toothaker, Minister, 17 Westford Street, Saugus, Mass. Tel: Saugus 3-2023 W.

New Bedford, Massachusetts—Corner of Seventh and Spring Streets. Meeting for Worship on First-days at 11:00 a.m.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorren-

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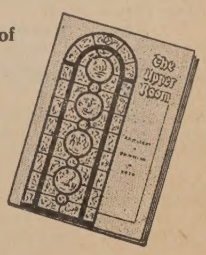

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Detroit, Michigan—Detroit Friends Meeting unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA. Woodward at Winona. Visitors telephone Townsend 5-4036.

Kalamazoo — Unprogrammed Meeting for Worship 10:00 a.m. Discussion 11:00 a.m. Sunday School 10-12. Meeting House 508 Denner. Visitors call FI 9-1754.

Traverse City, Michigan — Traverse City Friends Church, corner of Fifth and Oak Streets. Ellsworth Runyon, Minister.

MINNESOTA

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South, Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Harold N. Tollefson, Minister, 4421 Abbot Ave., So. Phones WA 6-9675 (Res.) WA 6-6159 (Ch.).

MISSOURI

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:30 a.m. and 7:30 p.m. at 306 W. 39th. Vsiting Friends welcome. Call Ha 1-8328.

St. Louis, Missouri — Unprogrammed, 2539 Rockford Road, Rockhill, Missouri (suburban St. Louis). First-day meeting, 10:30 a.m. Monthly Meeting for business, second First-day following pot luck at noon. Clerk, Albert Ley, W. down 3-6418.

NEW JERSEY

Montclair—289 Park Street, First-day school 10:30 a.m., Meeting for Worship 11 a.m. (July-August 10 a.m.). Visitors welcome.

NEW YORK

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany 3-62-42.

Gasport — Friends Meeting. 10:00 Sunday School, 11:00 Morning Worship.

NEW YORK CITY—Meetings for worship First days 11 a.m. (Riverside 3:30). Telephone GRamercy 3-8018 about First Day Schools, monthly meetings, suppers, etc.

Manhattan: at 221 East 15th St.; and at Riverside Drive & 122nd St., 3:30 p.m.
Brooklyn: at 110 Schermerhorn Ave., and at corner Lafayette & Washington Ave.
Flushing: at 137-16 Northern Blvd.

Riverhead, Long Island, New York — Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverside, New York, Clerk, Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York — United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road, Clerk; Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

NORTH CAROLINA

Farmer—Science Hill Friends Meeting. Bible School 10 a.m. Meeting for Worship 11 a.m. Midweek Meeting Wednesday, 7:30 p.m. Joseph E. Moorfield, Minister.

Greensboro, North Carolina—First Friends Meeting, 2100 Friendly Road; Bible School 9:45; Morning Worship 11:00; Wednesday evening worship 7:30; Robert M. Jones, Minister.

Greensboro, N. C.—Spring Garden Friends Meeting, 1608 Spring Garden St. Bible School 9:45; Meeting for Worship 11:00 and 7:30 Midweek Meeting Wed. 7:30. Leslie N. Winslow, Minister.

High Point—Springfield Friends Meeting, 555 Springfield Road; Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F. 6:30; Mid-week Meeting, Wednesday. 7:30; Byron A. Haworth, clerk, phone 6-8522; David O. Stanfield, minister, phone 8-8198.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane. P. O. Box 5166. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Mount Airy—Friends Meeting, South Main at Wilson: Bible School 9:45; meeting for worship 11:00; F.Y.F. 6:00; Midweek Meeting 7:30 Wednesday evening. Howard B. Yow, minister.

OHIO

Cincinnati—Friends Meeting: 2910 Eden Ave. (near University Ave., four blocks east of Vine St.) First-day School 9:45 a.m.; Meeting for Worship, 11:00 a.m. Pastoral Minister: Don Stanley, "Eldonhill," 876 Lafayette Ave. Phones: MU 1-6528 (res.) or UN 1-0739 (office). Clerk, Ruth G. Tuttle, 903 Ellison Ave., Phone: EA 1-2619.

Columbus, Ohio — Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a.m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Toledo, Ohio — Unprogrammed meeting for worship. First-day, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

West Milton, Ohio — Friends Meeting, Bible School, 9:30 a.m.—Worship, 10:30 a.m. No. Main at North St., Valentine Krumm, Pastor.

OREGON

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting. Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

Portland, Oregon—First Friends Church, S. E. 36th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting Wed., 7:30 p.m. Foster or Hawthorne Bus. to S. E. 35th Place. Gerald W. Dillon, Minister, Phone BElmont 4-3107.

PENNSYLVANIA

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m. 1353 Shady Avenue.

TENNESSEE

Memphis, Tennessee — Unprogrammed meeting for worship at 9:30 a.m. Clerk, W. Waddy Oursler Jr., 4495 Tall Trees Drive, MU 3-3813

Nashville, Tennessee — Meeting for worship 10:30 a.m. Sundays, 2020 Broadway. Call Cy 8-3747.

TEXAS

Dallas, Texas—Meeting for worship Sunday 10:30 a.m., 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 8-9810.

VIRGINIA

Richmond, Virginia — Friends Meeting, 4500 Kensington Ave., Worship 11 a.m. Bible School at 10 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

WASHINGTON

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9983. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

WASHINGTON, D. C.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship, First-days at 11 a.m. First-day School at 10:30.

HAWAII

Honolulu, Hawaii—Friends Meeting House 2426 Oahu Avenue, Honolulu. Telephone 999447. Meetings for Worship Sundays, 10:15 a.m. Children's Meeting 10:15 a.m., joins meeting for fifteen minutes. Monthly Meeting every 2nd Thursday at 7:00 p.m. Clerk: Christopher Nicholson.

PUERTO RICO

San Juan, Puerto Rico—Meeting for Worship second and last Sunday 11 a.m. at Evangelical Seminary in Rio Piedras. Visitors call 6-0560.

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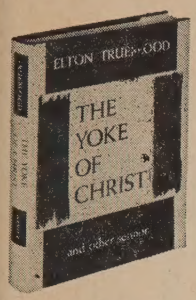

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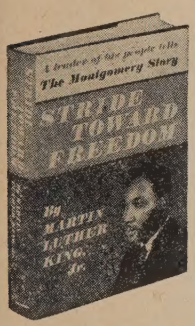

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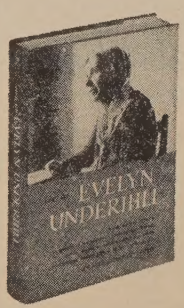

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* * *

Sometimes in meeting, adult statements are misunderstood by young friends. A father and his small son were listening to a minister who in the course of his sermon said, "Be still and know that I am God." The little boy leaned over and whispered, "Is he, daddy?"

* * *

The meeting for worship, when it is based on silence, is not easy for small children. These next stories illustrate ways in which some youngsters have responded to it. After a completely silent meeting, one small boy said, "Mother, did you know meeting was going to be a fizzle?"

* * *

Another attender for the first time said to his mother is an aside loud enough to be heard by everybody: "Why is everybody so quiet?" Presently a Friend in the gallery arose and began by saying, "The first speaker has raised a very important question."

* * *

Sometimes quite young Friends are conscious of the healing power of quiet, like the modern little Quaker of three, who said in the bedlam of the Lancaster County farmers' market, "Mommy, let's do silence."

* * *

And, from a student essay submitted at an English Friends' School: "The Quakers are a peculiar people invented by Oliver Cromwell in the Middle Ages. They are a very quiet people, do not fight, and never answer back. My father is a Quaker—my mother is not."

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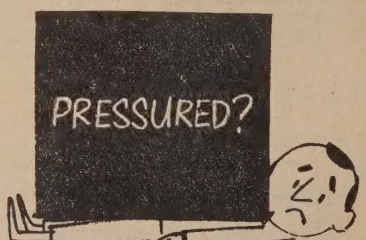

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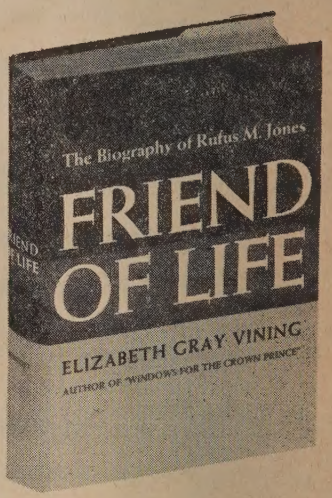

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